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DIALOGUE

BETWEEN

Archibald and Timothy;

A T O R, A N D

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SOME OBSERVATIONS upon the
DEDICATION and PREFACE to the
HISTORY of the POPES by
A ——— *B* ———, Esq;
Heretofore, &c.

Which may serve to form a Judgment of that
UNDERTAKING.

Humbly offer'd to the SUBSCRIBERS.

L O N D O N:

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[Price One Shilling.]

DIALOGUE

BETWEEN

Archibald and Timothy;

ERRATA

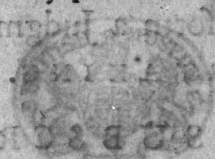
PAGE 2. Line 4: *for* are not his Majesty's great Qualifications placed in the most advantageous Light? *read* are his Majesty's great Qualifications placed in a disadvantageous Light.

Ibid. l. 7. *for* praise, *read* please.

Page 5. l. 6. Catholics, *read* Catholic.

Page 14. l. 23. *Nothern*, *read* Northern.

Page 33. l. 16. *tho'* be very positive *He*, *read* *tho' He* be very positive.



L O W D O N

Printed and Sold by the Booksellers of London and Westminster, 1748.
[Price One Shilling]

TO

The GENTLEMEN,

Who have subscribed to the said
HISTORY.

GENTLEMEN,

YOU are the most proper
Persons, to whom these Ob-
servations can be inscribed; they
strictly belong to you. You are
chiefly concern'd in the *History* of
the *Popes* offer'd to the Public; and
as you have laid yourselves under a
noble and handsome Contribution
to promote the Interest of the *Pro-*
testant Religion and *Protestant Sove-*
reigns, both which will be effectually

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ally secured by this *History*, as a strong Bulwark; whoever remarks upon this Work, may seem to make free with your Property, a Performance, that owes its Birth, the Countenance and Encouragement it has met with, to the happy Influence of your Subscriptions.

NOTHING can give a greater Pleasure to Persons of your Rank and Figure, than the Merits and Qualifications of an Author, whom you have generously help'd to publish, as you intended, a *true and exact* History of the Popes, Men, who have made a great Noise in the World, in Church and State, in Conversation and the Pulpit. —

THE following *Observations* will shew with how great Reason you may rely on his Candor and Sincerity so requisite in an Historian. The
Character

Character he gives himself, his Account of his own Behaviour, the Reasons he alledges to justify his Conduct, his Abilities as a Divine, and a Polemical Writer, his nervous and strong Method of silencing the Scriptures and the first Centuries, his Disinterestedness, his Losses for the pure Sake of the Gospel, &c. are Particulars to be observed in the Preface, and on which the learned Author, no doubt, chuses out of Modesty to be more reserved; Particulars, which tho' slightly touch'd in this *Dialogue* will receive some additional Light, and satisfy the *Subscribers* how properly their Money is laid out.

THESE *Observations* will be judged the more sincere, as they are publish'd without any interested View, without a Subscription, which
indeed

indeed the Trifle does not deserve;
but out of the sincerest Regard to
those, who have encouraged this great
Work. I am,

GENTLEMEN,

Your most obedient

and most humble Servant,

TIMOTHY.

THE
DIALOGUE, &c.

ARCHIBALD and TIMOTHY.

ARCHIBALD.

WELL met, *Tim*! Hast thou seen my first Volume of the *History of the Popes*?

TIM. When I first saw the *Proposals*, I expected something of a different Nature; and I made no Question, but that his Holiness had appointed you his *Historiographer in partibus infidelium*; but I was soon undeceived.

ARCHI. Now thou hast seen the first Volume, what is thy Opinion of the Performance?

TIM. I have had only Leisure to peruse the Dedication and Preface; and, were it not scandalous to wear out an Expression consecrated by *Apollo*, and that Babe of *Parnassus* our Laureat, I am inclined to compliment

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pliment you with having *outdone all your outdoings*. The *Dedication* is solemn, lofty and numerous; but I think it will not please.

ARCHI. Not please? Are not his Majesty's great Qualifications placed in the most advantageous Light?

TIM. Whilst you think to praise his Majesty, you make no Compliment to his superior good Sense and Understanding;

Cui malè si palpere, recalcitrat undique tutus.

HORACE.

There is something too much of Declamation, too much of the Professor and the School, which the Court may mistake for Pedantry. Yet this may be excused, and the Air of the School pass unobserved. But, if your History correspond in Veracity to the Preface, to dedicate to his Majesty heavy Charges against the Popes, where the strictest Regard is not paid to Truth, nor even to Probability; to be carried away by a partial, not to say, impetuous Bias against the Church of *Rome*, shews no Deference to his Majesty's Judgment.

ARCHI. Is not his Majesty a Protestant Prince, and consequently an Enemy to the Pope?

TIM.

TIM. His Majesty is a Protestant Prince, and not in Communion with the See of *Rome*. It does not appear, that he is the Pope's Enemy, tho' of a different Persuasion; nor does he take the Pope to be *his*. The Popes certainly held a spiritual *Supremacy* over this Realm for nine hundred Years from the first Foundation of Christian Religion, till *Henry VIII*, by a Parliamentary Constitution succeeded, or, rather, took their Place. It is not to be thought, that his Majesty can approve any Ungentleman-like Usage and Behaviour to those, who undoubtedly preceded *Henry VIII*. in the Supremacy. Reflections on the Princes of the abdicated Family of *Stuart* have been resented; Indignities offer'd to their Memory have been strictly inquired into, and punished in our Days. The *Hollanders*, tho' they revolted from the Crown of *Spain*, treat that Monarch with a Respect due to a crown'd *Head*. So many Sovereigns and Princes, who pay their Obedience to the Pope, are too nearly related to his Majesty in Dignity, most of them in Blood, to imagine, that he can be pleas'd with a Subject, who lays at his Feet Libels against his Fellow-Sovereigns,

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his Allies, and his own Flesh and Blood, To palm on his Majesty *Terms of Communion*, as believed by Roman Catholics, under Pain of Damnation, *Terms*, which appear in no Profession of Faith, no Catechism, betrays a want of Respect to the Throne. To offer for undoubted Truth, what is contested among Protestants, disown'd by learned Protestants, what will not bear the test of true *Criticism*, what you, as a Man of Letters, know, or ought to know, to be otherwise, is a Familiarity not a little unbecoming in a Person, who addresses his Sovereign.

It is rather an Affront to his Majesty, who has many *Roman Catholic* Subjects in his Electoral Dominions, and a Contempt of his Government there, who permits them to enjoy their Religion in its full Extent, without Fear of any Danger from their Devotion to and Dependence on the Holy See. They have the Honour of his Majesty's Protection; their Fidelity is unquestionable; their faithful Services have been highly valued and suitably rewarded. Where can the Conscience be in a *British* Subject, to lay a Foundation for a Misunderstanding between his Majesty and his Roman Catholic Subjects

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Subjects in his foreign Dominions? Yet this would be an unavoidable Consequence, if there was any Reality in the monstrous Idea of the *Papal Supremacy*, which you lay before his Majesty. The tender Regard which he has for his *German Catholics*, and indeed for all his Subjects wherever, as far as his Royal Indulgence can take Place, will preserve them from the malignant Tendency of a Work calculated for no good End, under the specious Pretext of preserving Sovereigns from imaginary Dangers.

ARCHI. My Book is inscribed to the King, and not to the *Electo*r.

TIM. Very ill judged, Had you intituled your *History*, *A modest Call to the Rabble*, a *seasonable Relief to the Pulpit in Distress for want of Matter*, a *Supplement to the Word of God*; the *Tales* you have compiled having been frequently employ'd to those Purposes, you might have dedicated your Work more properly, without troubling his Majesty.

ARCHI. Let not *Tim.* be under any Concern. There will be no Uneasiness on that Score.

TIM. Well, if so; and a great Instance of his Majesty's Royal Patience. But speaking even respectfully of Sovereigns must be

confined to proper Bounds. The Subject naturally lays one under Restraint. Let us leave the Court, and indulge a more familiar Conversation about your *Preface*. But let me previously ask a curious Question.

ARCHI. As many, as *Tim*. pleases.

TIM. Did you design to throw all the Argument into the Title Page?

ARCHI. Why? what now?

TIM. Does the Defence of the Cause require so many Titles? * Once *Esquire*, tho' not so proper, is reasonable enough; but three times *Professor*, and, over and above, Counsellor of the Inquisition, at *Macerata*, of all Places.

ARCHI. The Titles in the Frontispice are all mine; they give Weight and Credit to the Argument. All thinking Protestants must observe, that a Person, who has shined in these several Capacities, must be above the common. *Philosophy*, *Tim*, has taught him to Reason; *Rhetoric* has improved his natural Eloquence; *History* has brought him acquainted with the Events he relates; and

* The Author appears with the Titles of public Professor of Rhetoric, History, and Philosophy in the Universities of Rome, Fermo and Macerata, and in the latter place Counsellor of the Inquisition.

as *Counsellor* of the *Inquisition*, he must have been let into Secrets.

TIM. I did not expect so much about your Titles, nor do I question your Abilities. Your Right to the Title of *Esquire* is not disputed; but, in the Use of the Nation, *Reverend* seems consecrated to the Clergy and Priesthood; *Esquire* can only intitle you to wear a Sword for the Cause. Wherever you taught *Philosophy*, *Rhetoric*, and *History* (your Friends do not find, that you taught *Philosophy* at *Rome*) neither the Place, nor the Professorships can be of great Weight in the Question of the *Pope's Supremacy*, no more than the *Records* of the *Inquisition* at *Macerata*, which are seldom cited in this Debate.

ARCHI. He is no common Person however, who has served these different Employes; and let me tell thee, *Tim.* that a Place in the *Inquisition*. . .

TIM. Give me leave to tell *Archi.* that the Laughters make a Jest of these outlandish Names, and judge, to the Prejudice of the Performance, that they have too much the Air of a Mountebank. I am very sensible, that a good Free-School in *England* is more beneficial, than all your Posts and
Titles;

Titles; whilst the merry ones above think, that there is no more in that Groupe of hard Names, than in the Scrolls and Parchments of the circulating Operators, who assume the Titles one of *Tooth-Drawer* to the *Grand Turk*, another of *Corn-Cutter* to her Majesty of *Brobdignag*, a third of Physician in Ordinary to the *Princess* of *Madagascar*,

Quid dignum tanto feret hicce Professor biatu!

Mountains are in Labour, *Archi*; and we must wait for the *Issue*.

ARCHI. Be that as it will. The Titles so slighted by *Tim*. have help'd me to large Subscriptions.

TIM. There indeed you say something; but the Title of *Reverend* and late *Convert* or *Profelyte*, in a very dark *Gothic* Character, would have been much more to the Edification of the Public, unless you apprehended, that your Conversion was not thought sincere, but judged to flow from Interest, or some agreeable Motive, which might have a Share in your Change.

ARCHI. Little did I think, my Titles would have occasion'd so many Remarks. The World is censorious, and Merit always meets with Opposition. This is trifling,

Tim,

Tim, I pity thy Weakness, but, if thou hast any thing material to offer, I will give thee a hearing. Walk in, and we shall discourse more at Ease.

TIM. With all my Heart.

ARCHI. My Preface, which you would nibble at, was sent Abroad, as a forlorn Hope; it is judged a good Performance. The Gentlemen of Taste, your fashionable Writers, the *Connoisseurs* admire the Stile, the Scheme, and the Prospect it opens of a Work, which, to my Satisfaction, is impatiently expected by the Public. And to shew, that I will stand by it, I shall make Use of the Words, as they lie in the *Preface* with regard to the most material Points.

TIM. The Prejudice of the Public in Favour of your Work is not surprising. The Popes have made Sport for the Protestants, ever since a *Reformation* was pretended; the Pulpit has been supplied from that *Topic*; Invectives against the *old Gentleman*, as he is call'd, have been served up in lieu of *Morals*. But I know, and you must own, he has not had always Justice done him.

ARCHI. Not to interrupt you, I may venture to say, I have done him Justice, I found the Cause indefensible, when I was
using

using all Endeavours, and acted with the greatest Prevention in his Favour. And I profess in the most solemn Manner, that nothing, but Truth, could have brought me to desert that Interest.

Prof. p.
iii.

TIM. Solemn Professions of Truth, Disinterestedness and Sincerity are often mere Words, unmeaning Sounds. Where they are not necessary, they are affected; when affected, they are supposed to supply the Room of Sincerity. Your Design was to *ascertain that Supremacy, which was held, as an Article of Faith, by the Body you belong'd to.* Here the promised Sincerity begins to be wanting; and a Scene of Sophistry is open'd to jumble together *School Opinions* and *Terms of Communion*. 'Tis not fair, nor does it become either *Esquire* or *Professor*, to set up a *Malkin*, to call it *Supremacy*, and then pretend to Wit in pulling it to Pieces. To have proceeded equitably, you should have proved, that the Pope, the Church, the Jesuits, and several other Divines of the Secular and Regular Clergy allow no Salvation to those, who deny the Pope's *Infallibility*, the *deposing Power*, &c. After you had set this in an irresistible Light, something might be said. But for want of

a real and solid Foundation a great Part of your Work falls to the Ground.

ARCHI. But, *Tim*, was it not extraordinary, that, whilst, in order to support and maintain this Cause, I examin'd with particular Attention the Writings of the Apostles, and of the many pious and learned Men who had flourish'd in the three first Centuries of the Church, I was so far from finding any thing, that seem'd in the least to countenance such a Doctrine, that, on the contrary, it appear'd evident, beyond all Dispute, that during the above mention'd Period of Time, it had been utterly unknown to the Christian World? Pref. p. iii.

TIM. Not extraordinary, that *Archi*. should not, or would not see what all the Ancients saw in the Scriptures, and what is handed to us by a constant Tradition. After all, we have but your bare Word for it, which, if what you say of yourself may be believed, is not much to be credited. Pref. ibid.
This bold way of finding nothing in the Scriptures is no Proof against plain Texts of the Scriptures alledged by others; nor can your bare Assertion defeat the incontestable Evidence of the Authors, who wrote in the three first Centuries; an Evidence so great, that, on the contrary, the World will
C say,

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say, that *Archi.* is a Stranger both to the Scriptures and Primitive Authors. *Evident, beyond all Dispute, utterly unknown* are strong Terms, but soft Arguments. This Method of reasoning is not at all proper, particularly in this Kingdom, and may raise an overgrown Scruple in many well-meaning Protestants, who may argue thus. *This adventurous Author says, he finds nothing in the Scriptures and Writers of the first Centuries to ground the Supremacy of St. Peter and his Successors; where will he find in the Gospel and the same Writers any thing in Proof of the Royal Supremacy? Does this bold Man, upon the Silence of the Scriptures and the first Centuries, pretend to strip the Crown of its fairest Jewel, and a Prerogative vested by Act of Parliament, and inherent in our Sovereigns?*

ARCHI. Make thee self easy, *Tim.* The Crown is not jealous of my Lucubrations; I have Friends at Court to answer for the Sincerity of my Intentions, whatever ignorant Papists may infer.

TIM. The Interest of the Crown, against which your Argument bears stronger, than against the Pope, is no Trifle. But what must your Predecessors in the *Elysian Fields* think, when they receive your Performance?

Luther,

Luther, Calvin, Wyclif and his Master William and others, must be transported with the Discovery you have made. How greatly mistaken, they will say, were we to meddle with interpreting the Scriptures objected by Papists, when we were unmercifully baited with a Succession of so many Centuries? Nor could we have avoided sinking under the Weight of the Papal Supremacy, without the help of those Princes, whom we enrich'd with the Spoil of the Church. What hinder'd us from saying with this witty Modern, that the Scriptures were Silent, the three first Centuries mute? Nay, some of us went so far, as to turn the Church out of Doors; others assured it had failed; another ingenious Set of Reformers sent her a Journey into the Wilderness; many were at the Charge of contriving a huge Veil, or Curtain to draw before the good old Lady, and render her invisible. A vast Number of Hands were employed, the Workmen disagreed, and the Stuff, out of which Invisibilty was to be made up, proved too thin. Our Design was, by hiding the Church, to have demonstrated Protestancy; but the Truth is, and, we have left it upon Record, the good Lady was very troublesome to us; whatever Pains we took to keep her out of Sight, and to throw Dust into

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the Eyes of the World, she was always visible and appear'd constantly adorn'd with the glorious Train and Succession of her chief Bishops and Pastors.

*Prof. p.
iii.*

ARCHI. We have used different Methods to attack Popery, and to defend Protestantcy: But I must tell thee, *Tim.* I was very unwilling to give up a Point, upon which I had been taught by Bellarmine, that the Whole of Christianity depended, especially, in a Country, where a Man cannot help being afraid, even of his own Thoughts, since, upon the least Suspicion of his only calling in Question any of the received Opinions, he may depend upon his being soon convinced by more cogent Arguments, than any in Mood or Figure. But great is the Power of Truth, and at last it prevailed: I became a Profelyte to the Opinion which I had proposed to confute, and sincerely abjured, in my Mind, that which I had ignorantly undertaken to defend.

TIM. I have heard, that *Archi.* found Italy too hot for a Nothern Constitution, and left it something in haste. Your Friends assure me, that this precipitate Retreat was not occasioned by any controverted Point. I should not have mention'd this, had you not brought in the Arguments more cogent, than any
in

in Mood or Figure, by which, I presume you, allude to the Inquisition, where you sat at the Council-Board. Great Wits have short Memories; or you could not have forgotten the Arguments for the Royal Supremacy in Spirituals; Arguments *more cogent than any in Mood or Figure*, employ'd to convince Sir Thomas More the Chancellor of England, the famous Fisher Bishop of Rochester, and that long Series of Christian Heroes, whose Memoirs have been lately collected and publish'd by a faithful, pious and learned Author. The Ax, the Gallows, the Rack could not shake their Constancy. *Archi.* on the other Side, afraid, it seems, of his own Thoughts, shews us a Contrast, and a very different Prospect; not liking the Application of *cogent Arguments*, being in some Suspicion of his Brethren in the Inquisition, and the *Sbirri* a Sort of Insect very troublesome in *Italy*, fled, under the prevailing Influence of superior Truth, like a valiant Champion. *He became a Profelyte to the Opinion he propos'd to confute*, and not to suffer by a public Profession of Truth, *sincerely abjured in his Mind, that which he had ignorantly undertaken to defend.* This is the Height of Heroism! this the highest Pitch
of

of Christian Fortitude! to abjure sincerely in your Mind the *Supremacy*, which you outwardly professed, is, strictly speaking, an *unknown* Virtue. Whenever *Fox's* Calendar is honour'd with a new Edition, *Archi.* bids fair for a Place at the Head of the private Confessors, of whom a particular Catalogue will be a great Addition to that famous Work. Had the first Christians and Converts continued to profess Idolatry outwardly, and been contented with abjuring it *sincerely in their Minds*, how many Martyrs would grace the Church's Annals?

Pref. p.
iv.

ARCHI. I would not have *Tim.* imagine, that I quarrel with all Papists. I accuse chiefly and *censure the Men of Learning*, especially the two Champions of the Papal Power, Bellarmine and Baronius. Did they not see, what every Man, who but dips into *Primitive Writers*, must see, what is obvious to common Sense? The poor Shifts they are put to. . . . Their unmeaning Distinctions. . . . and, above all, their unsatisfactory Answers. . . . shew but too plainly, that they wrote not from Conviction, nor aim'd at Truth, but, perhaps, at the Red Hat, which was afterwards bestow'd upon them for betraying the Truth.

TIM.

TIM. I answer, *First*, in no Edition of our Creed it is written, *I believe all that Bellarmine or Baronius says*. *Secondly*, rough Language is not reasoning. *Thirdly*, there is no great Strength of Argument in dubbing these two Gentlemen *Fools* first, and then *Knaves*, by a charitable Correction. *Fourthly*, they were known and respected, before your *History*, and, without any Pretence to Prophecy, will be remember'd after *Archi.* and his Work is forgotten. I am, indeed, ashamed of this your Behaviour to two worthy Gentlemen, who lived with a fair and honest Character amongst their Neighbours, did a great many Charities, behaved without Reproach, without any Complaint made of them at *Court* or *Session*, were esteem'd to have a good Share of Sense, and spoke as well, as most at a *Vestry-Meeting*, about the Interest of the Parish. Protestants have often wonder'd, not without Reason, that our *Fugitives* and *Runaways* must immediately shew, that they have discover'd a true way of Worship by railing and backbiting against their former Acquaintance; as if *Detraction*, the blackest that can be, was a necessary Ingredient to cook up a good *Protestant*, at least, a *new* one. To do Protestants

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stants Justice, I have heard several of the thinking ones declare, that, in the Sense of the Gospel, they look'd upon a Roman Catholic, as their *Neighbour*; and, that it was as much a Sin to slander a *Papist*, as a *Turk*.

ARCHI. Surely we shall agree better about *Anastasius Bibliothecarius*, and *Platina*, the *Classic Authors*, as they are deem'd
Pref. p. v. *in this Branch of History*.

TIM. To speak the plain Truth, it is not a half-penny Matter one way, or other, as to the *Supremacy*, whether ever there were any such Men. You have a sneaking Kindness for *Anastasius* on Friend *Phocas's* Account, of which we shall talk by and by. But the Character you give *Anastasius* leaves him no Credit. You charge him with over-
Pref. ibid. *looking, nay, and often contradicting the unexceptionable Testimonies of cotemporary Writers*. A Man of this Character must not be believed, neither in the History of former, nor of his own Times. You, at least, cannot plead his Authority, who have given him this Mark.

ARCHI. *He wrote indeed in an Age, when the World lay involved in the thickest Mist of Ignorance, when Superstition and Credulity*

Credulity triumph'd without Controul; and spurious Pieces, fill'd with idle and improbable Stories; had thrust every grave Writer; nay, and the Gospels themselves out of Doors.

TIM. Poor Tim: owns all this to be very solemn; and when great Words rumble about the outside of his Skull; he suspects some mighty Sense lies out of his Reach; and thereupon begs leave to put this humble Question. Was there a Church of God in being; when the Gospels were thrust out of Doors? Could a Catholic, if any of the Breed were left, say; *I believe the Holy Catholic Church*? Was the *Creed* false? Hitherto I have believed; that the *Creed* could be recited with Truth any Day; since that *Formula* was made; and that the Church had continued from its first Foundation; and with the Grace of God, I hope to continue in this Belief. If no one gave Credit to the Gospel, there was no Church; on the other Side it must be granted, that there could be no Protestant; since the writter Gospel, which is his only Rule, interpreted as he pleases, being now thrust out of Doors, was universally discredited. Hence *Archi* must grant, that Protestants are a new Com-

D

munion,

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munion, an upstart Set of *Believers* sprung up after *Anastafius's* Days.

ARCHI. *Tim.* thinks he has started a mighty Difficulty, and done Wonders. But, as the Foundation of the Church has been mention'd and *Papists* pretend it was built upon *Peter*.——

TIM. Our Blessed Saviour certainly promised he would build his Church upon *Peter* (St. *Matth.* xvi. 18.) and we *Papists* think ourselves obliged in Conscience to believe that he kept his *Promise*, and was as good, as his *Word*.

ARCHI. Thou never takest a thing right: My Design is to pull down the Pope's Supremacy, and to shew, that the Church is not built upon the *Successors* of St. *Peter*. If there was any such thing in Scriptures, or Tradition, it could not have escaped me and all my *Professorships*. The learned would then indeed have some Reason to wonder. My Book is to shew, that *Platina* is mistaken, and consequently *Anastafius Bibliothecarius*, whom the former copies, when he makes him first Bishop of *Rome*. To prepare the way for a serious Discussion of this Point, and to keep up the Expectation
of

of my Guinea-droppers or Subscribers, I have inserted that Sly, but strong, Marginal Note from *St. Peter*, or rather *Linus*,^{Pref. p. vi.} as a Forerunner of the Ruin of Pope and Papists. For this Reason I have not allow'd *St. Peter* as a Bishop of *Rome*, tho' we should suppose *St. Irenæus* and all Antiquity agree about the Matter. How could he be a Bishop, who was an Apostle? Hear and tremble.

TIM. Here is a good deal of Work dispatched at once. But so it happens, that *Platina* and *Anastasius* are of no Weight in the Debate. Whatever the different Editions of the former may say, or be made to say, is not to any Purpose. *Pagi*, whom you cite with Respect, observes, that *much has been said of the Popes by other Historians, but very little by their own*. If so, what need of all this bustle about *Anastasius* and *Platina*? other Monuments are to be consulted. We may then, with Reverence be it said, and without Offence to a new *Preslyte*, bid Peace to the Manes of *Anastasius*, *Platina*, *Panvinus*, &c. The Inconsistency, which is pretended in being an Apostle and a Bishop of a particular Place, has not been yet demonstrated; the contrary seems pretty

evident; and the Consent of Antiquity acquits us from that imaginary Contradiction. As to the *Supremacy*, all that we are to examine is, whether *St. Peter* had an universal Jurisdiction over the Church; and whether, by Divine Right, that is, by the Institution of Christ, any one succeeds in this Charge to *St. Peter*.

*Pref. f.
iii. and vii.*

ARCHI. Being convinced, that the Pope's *Supremacy* was not only, a *Prerogative* quite chimerical, but the most impudent Attempt, that ever was made, I thought it a Duty owing to Truth, to set it forth to others in the same irresistible Light.

TIM. I was going to say I understood your Meaning. Strange, that this very palpable Conviction, in spite of the strongest Prejudice, was not made, till your Brethren of the Inquisition frighten'd you; nay, I am told, you know best, not till some Years after, which brings your Candor into Question. The strong Expressions used by you are too close an Imitation of Dr. Tillotson's rough, assuming, Rhetorical Language, before Controversy had the Benefit of Education. By way of Argument, he says, that the Pope's *Supremacy* was not only an *impudent* but an *insensible Cause*; that there is
not

not one tolerable Argument for it, and a thousand invincible Reasons against it; that the Writers on that Side of the Question are the Pope's Janizaries, which has very much the Air of a Demonstration. I instance out of the Archbishop to shew, that you are not the first that has argued in this invincible Manner, which may meet with Toleration at Billingsgate, but not in polite Company. You undertake a Task above your Strength, when you offer to communicate the Motives of your Conviction to others in the same irresistible Light. To procure for all Papists a small Place of Profit in the Government, as you had by the Favour of a late Minister, to provide large Subscriptions for so many would go near to ruin a Minister, and to break the Nation.

ARCHI. You must own however, that I take a true Method to confute Popery by an Account of every Tenet, shewing when, *Pref. p. viii.* by whom, on what Occasion, and to serve what Purpose, each of them was broach'd.

TIM. The Method is very proper, and well judg'd; but in Justice you ought to shew, into the Bargain, the Birth of the Protestant Articles in 1517; at least, that no one of those Articles were held but by exploded Persons,

Persons, who were separated from the Church; you ought to make an honourable mention of the Chancellor, who in the last Century complimented the Church of *England* with one hundred Years of Age, and to add, by way of *Averduois*, that no one Set of Men, before the last mention'd *Æra*, no, not even those eminent and learned Divines the *Poor* of *Lions*, ever held the present Articles of the Reformation.

ARCHI. I am for examining more especially those Tenets, which relate to the *Pope as Christ's Vicar upon Earth, as the Supreme Head of the Church, as an infallible Guide to Salvation. For these are the Prerogatives he claims, as entailed upon, and inseparable from the Roman See.*

TIM. The Profession of Faith in Use among the Roman Catholics is conceived in these Terms, which you have sworn to with your Hand on the holy Gospels, *I promise and swear true Obedience to the Bishop of Rome, the Successor of blessed Peter, Prince of the Apostles and the Vicar of Jesus Christ.* On these Terms you may be a Roman Catholic once more, as far, as the Supremacy is concern'd. This Oath does not clash with Loyalty. You may discharge
your

your Duty to God, and to your Prince, you may draw your Sword, without a canonical Impediment, in his Cause, and fight in his Defence against the Pope, if he should attack him.

Bonacina is your Warrant, an *Italian* Divine, who wrote under the Pope's Direction; and tells you, that *he is not excommunicated, who justly seizes, or keeps the Goods of the Roman Church*; * much less will he be excommunicated, or guilty of Sin, who defends his, and the Sovereign's Rights against the Pope. To speak fully about the Titles, which offend *Archi*. so much, would take up too much Time and bring in the whole Question of the *Supremacy*: A Dissertation is preparing for the Press, wherein the Author, abstracting from the Supremacy vested in the Crown over the Church of these Kingdoms, offers to prove, not by any new Arguments, but from the *Scriptures* interpreted by the Fathers, that our Blessed Lord gave the *Supremacy* over his Church to *St. Peter*, and from *Tradition*,

* *Bonacina de Bulla cœnæ. Disp. 1. Q. 22. Puncto 2. Justè invadens vel occupans bona Ecclesiæ Romanæ non incurrit excommunicationem.*

that

that the Bishop of Rome succeeds in this *Supremacy*. By the *Supremacy* granted to *St. Peter*, our Saviour did not cease being *Head* of his Church, but left *St. Peter* as a *visible Head* to govern his Church and to preserve *Unity*. For this End it was necessary this *Government* should continue; by this Means *Unity* has been preserved in the *Apostolic Chair*, as a *Center*; and will continue to the End of Time in the *Successors* of *St. Peter*: In this Sense *Head of the Church* is a harmless Title favour'd by the Council of *Chalcedon* (one of the four respected by Protestants; and the renown'd Queen *Elizabeth*) in a Letter to *St. Leo*, where the Fathers of the Council address that holy Pope presiding over them, as their *Head*; by his *Legates* * *quibus tu velut membris caput præeras in his, qui tuum tenebant ordinem; benevolentiam præferens*. And in the first *Action* of the same Council the Roman Church is stiled the *Head* or *Chief* of all Churches. † The Author of the above-

* Conc. Chalcedonense parte 3. c. 2. in relatione SSmæ Synodi ad SSimum papam Ræ. Ecclesiæ Leonem. Labbe pag. 833.

† Beatissimi atque apostolici viri urbis Romæ; quæ est caput omnium Ecclesiarum; præcepta habemus. Conc. Chalced. Act. 1. Labbe pag. 94.

mention'd

mention'd *Dissertation* is very cautious, and, if you will excuse a Scrap of Pedantry, is very loth to dispute with those, who are at the Head of fifty *Legions*. Tho' he abstracts from the Royal Supremacy, yet he is bold to say, that the Pope's *Supremacy*, and the *Parliamentary* Supremacy are each on a different Bottom. The *first* was not disputed, but own'd by all the Parliaments, which preceded the Reformation; the *latter*, as enacted by Parliament, may be repeal'd by the same Authority, if to them it shall seem meet, for the Benefit and Advantage of the Nation.

ARCHI. *Tim.* must not think, that he is considerable enough to deserve the Notice of the Law, or the Nation. I scorn, for my Part, any ungenerous Proceeding, and shall wait for this mighty *Dissertation*. But I am much mistaken, if the Author can ever get clear of the Arguments in *St. Peter's* Life, where, at one Blow, I cut off all the Pope's Pretensions.

TIM. I suppose you mean your Doubts about *St. Peter's* having been at *Rome*, and his being *Bishop* of *Rome*. In this mighty Point Ink might have been spared; for tho' the Point, which you call in Question, as

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to

to both Parts, is undoubtedly true; the Supremacy would stand without both or either. If *Archi.* is to be judged by *Grotius*, * that learned Protestant says. *No Christian ever doubted, but St. Peter was at Rome.* If the Cause is referr'd to your Cousin *Jack* of *Geneva*, he says, after he has mumbled the Thistle some time, that, *upon the Consent of Authors, he will not dispute his dying there; but cannot be persuaded, that he was Bishop there, especially any long time.* † You are very sensible that a Man could not die there, that was not there. Authors vary about the Time of his *Episcopacy*, and how long he sat at *Rome* is very little to the Merits of the Cause. It may be added with the learned *Author* of the *True Church of Christ*, that *St. Peter's being at Rome is a Fact more clearly attested by primitive Tradition, than is the Authority of some Parts of the Bible; as the Revelation, the Epistle to the Hebrews.* ‡

* *Grotius* in *Synopli Criticorum* pag. 1540.

† *Tamen, propter Scriptorum consensum, non pugno, quin Romæ mortuus fuerit, sed Episcopum fuisse, præsertim longo tempore, persuaderi nequeo. Calvinus Lib. 4. Institut. cap. 6. § 15.*

‡ *The true Church of Christ. Part. III. of Supremacy chap. 3. § 1 pag. 70.*

ARCHI. You seem to dissemble the great Titles of *Vicar of Christ, Supreme Head of the Church, and infallible Guide to Salvation.*

TIM. I thank you, Sir. What you lay such Stress on was not forgotten. But, before we come to Particulars, I declare solemnly in the Name of all Catholics here, and in all Islands whatever, and on the Continent, that, when they stile the Pope the *Head of the Church*, they are no way minded to raise the Bishop of *Rome* above, or equal him to our Saviour, who is the *Head of the Church*, and under whom the *Successors* of St. *Peter* have the *Supremacy*, and govern as his *Vicars*. I am loth in my grand *Climacteric* to meddle with *Theology*; but as you insist on *these Titles*, they must be dispatch'd. Not only the Pope is *Vicar of Christ*, but every Bishop, every Priest is a *Vicar of Christ* in their respective *Districts*. But, I suppose the Difficulty is imagined to lie more particularly in being Head of the Church; the Infallibility, if you please, may wait a-while. It is hard to be serious, when such Objections are made. Be pleased to allow me a harmless Supposition, that all Power is from God; that spiritual Jurisdiction is held under *Him* by his *Vicars*; that

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temporal Princes are his Vice-gerents, without any Bar to his Power, or their own Authority; that the King is supreme in his Kingdom, tho' God, whom he represents, is above him. A Captain of a Ship commands under his Majesty. A Man may be Head of his Family under God. Here appears no lessening to the Divine Authority, nor the Kings. What harm, if the Pope be call'd, what he really is, the *Supreme Pastor* of the Church? He is really so with Respect to the Flock under his Care, tho' he is subordinate to our Saviour, the only and absolutely *Supreme Pastor* and *Head* both of the *Pope* and the *Church*. But, *Archi*, be good humour'd; and let Catholics have only Neighbour's Fare. When the Parliament annex'd the spiritual *Supremacy* to the Crown, their Intention was not to raise the King, or Queen above God, or that they should not hold this Power under God. It is then highly uncharitable to suppose, that Catholics carry the Pope's *Supremacy* further, than being *Head* of the Church under *Christ*.

ARCHI. I see, *Tim.* is stiff in Opinion, and Proof against Demonstration. But answer me directly; do not the Popes claim those

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those Titles as entail'd upon, and inseparable Pref. p.
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from the Roman See?

TIM. Give me but Time and every Particular shall be answer'd, as far as the *Terms of Communion* are concern'd. With School-Opinions I will not engage. To have gone on methodically, you should have insisted upon the Titles given to the Pope by the Church, General Councils, Professions of Faith.

If you had found Fault with those approved by such Authority, then you might have made a *Pas* at the whole Church; shewn, that she was fallen into Error; pleaded with a merry Heathen Divine of this Age, that the *Fathers* were too much *Papists*, to deserve any Credit; that History and Tradition must never be countenanced. And to all these mighty Objections *Tim.* would have said with Captain *Otter* in the Play *Buz Titivilitium*. It is a received Rule, that, whenever a Disputant has Recourse to Absurdities in Proof of his Opinion, he destroys what he pretends to prove. But let us not forget *Infallibility*, which makes those merry, who do not understand the State of the Question. Do not say, that the Church calls the Pope *infallible*, instead of disproving,

ving, this would establish the controverted *Infallibility*. I am not of any great reading, but in my Travels that way, or, rather, short Excursions, I do not find that Title of *infallible Guide to Salvation*. No *Bullary* mentions it, as assumed by any Pope. I have taken some Pains in looking over *Granada's Guide of Sinners*, *De Ponte's Spiritual Guide*, *Bona's Guide to Heaven*. They are all very good Books. The last seem'd most likely, but to my great Disappointment it was originally written in *Latin* and intituled *Manuductio*; however, in the cursory View of them, I did not meet with a Chapter that treated expressly about the Pope. I am at a Loss, what Answer to give. The Apostles were infallible; the Church, which they have founded, had a Promise to be led into all Truth by the Spirit of Truth; our Blessed Lord engaged his Divine Word ever to continue with his Church.

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ARCHI. I am but too well apprised of the Strength of Prejudice, but, strong as it is, it can never be Proof against plain Matter of Fact. For who can believe, for Instance, in the Pope's Infallibility, who can help looking upon such an Article of Belief, as the grossest Affront, that

that ever was offered to human Understanding when he reads of a *Liberius* admitting and signing the Arian Creed or Confession of Faith, declared heretical by all his Successors.

TIM. I should have taken *Archi*. for a Man of great Sense and Penetration; but this last Speech does not betray much of either. Whether *Infalibility* stand or fall, the Second Part of *Robin Hood's Garland* is equally to the Purpose with this same Story of *Liberius*. But, since you advance, as a plain Matter of Fact, that *Liberius* sign'd an *Arian Creed*, I will go this once out of my way. Are we to be determin'd by *Archi's* bold Assertion, or by the learned? *Ipse dixit*, tho' be very positive *He* is no longer an Argument. The old Philosopher, that used this Method, is dead; and this way of persuading is out of Fashion. The learned are divided about *Liberius*; if they be allow'd some Share of Reason, that cannot be a plain Matter of Fact, which is contested among them; more particularly, when such a Historian as *Fleury*, who never was guilty, or suspected of favouring the Popes, declares it to be the more probable Opinion, that he only sign'd the first *Formula*, Orthodox as to Terms, where the

Consubstantiality

Consubstantiality was not denied, tho' indeed it was not mention'd, as it ought to have been, with Respect to the great Controversy then depending. *Blondel* a Protestant *de Primatu Petri*, *Petavius* (tho' a Jesuit and Assertor of the Pope's Infallibility) in his *Animadversions* upon *Epiphanius*, say it was the *second*; and the *Arian Creed*; *Baronius* and *Natalis Alexander*, that it was the *first* drawn up in the Council against *Photinus* in the Year 351. *Pagi* and *Valois* pretend it was the *third* made at the Council of *Sirmium* in 358. The Point is very difficult to decide. Thus *Dom Petitdidier*, in his Abridgment of the Difficulties, which occur in the fourth Century, at the end of his third Tome of *Remarks* upon *Dupins* *Bibliothèque*, &c. but *Archi.* says it is *plain Matter of Fact*. The learned Dispute about *Honorius*; and Religion is not concern'd with the Friars Pottage. * But is this plain Dealing? Is it not imposing upon the Public? What is worse, is not this acting very cavalierly; and much too familiarly with his Majesty to dedicate a *Tale of a Tub* to him, as *plain Matter of Fact*. After this Specimen of your Candor, which has detain'd me too long, the Answer, in a Word, and

* Vide Appendix, at the end of this Dialogue.

and a sufficient Answer is, that the Pope's Infallibility, as held by Catholic Divines, much less as it is represented by *Archi.* and others, is not a Term of Communion; since it is disputed by very learned Divines, without their being judged *Heretics* on that Account. It is not declared essential, nor proposed, as an Article of Belief in any Catechism; the famous one *ad Parochos* has no mention of it, as a necessary Point of Faith; his Holiness communicates with those, who, to his Knowledge, do not assert his Infallibility, tho' they have a great Veneration for his Judgment.

ARCHI. What is all this to the Pope's claiming the Titles in Debate, *as entailed upon and inseparable from the Roman See?*

TIM. To answer this mighty Objection, as you seem to think it, I desire you will keep your Temper, and be assured, that this knotty Point is not of that Importance, as you would persuade your Subscribers. The Title of *Vicar of Christ* and *Head of the Church* is entailed upon and inseparable from the *Successor of St. Peter*, wherever he holds his See. Whether the *Successor of St. Peter* must of Necessity be *Bishop of Rome* is a Question, wherein Faith is not engaged. The

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Succession

Succession is one thing, and the *Manner* or *Limitation* of the *Succession* is another. The *Succession* to an Office appointed by our Lord for the Government of his Church is of *Divine Right*, and the *Institution* of *Christ*; and whoever is *St. Peter's* Successor receives the *Supremacy* from *Christ*. The *Limitation* of the *Succession*, by which the Bishop of *Rome* succeeds preferably to another is not of that first *Institution*, which is read in the *Gospel*. Hence, tho' the *Bishop* of *Rome*, as *Bishop* of *Rome*, should not succeed by *Divine Right* and the first *Institution*, yet the *Bishop* of *Rome*, as *Successor* to *St. Peter*, is by *Divine Right*, and the *Institution* of *Christ* the *Head* of the *Church*. And let us suppose, tho' it be false, that *St. Peter* was never *Bishop* of *Rome*, in that Case the *Bishop* of *Rome*, could not be his *Successor* in a *Diocese*, which he never had; but by *Divine Right* and the *Institution* of *Christ*, he would be his *Successor* in the *Supremacy* over the *Universal Church*, as the *Prelate* appointed and accepted by the *Church* to succeed *St. Peter*.

ARCHI. He must be a bold Man, who dares to say at *Rome*, that the *Quality* of *Vicar* of *Christ* and *Successor* of *St. Peter* is
not

not entailed upon and inseparable from the Roman See.

TIM Poor *Archi.* has not yet recover'd his Fright. Had you no other Reason to leave *Italy*, you might have stay'd unmolested. *Bellarmino* * tells you, that *this Privilege is fixed (alligatum) to the City of Rome, as long as the Successors of St. Peter hold their See at Rome.* But I perceive you have Dr. *Hawarden's Works* upon your Table. Give me leave to read out of him a full Account of this Matter. This eminent Divine, and learned Controvertist, in the *True Church of Christ* printed above thirty Years ago, deserves to be heard, in his third Part, of *Supremacy* ch. 3. § 2. n. v. where he says " If you
" object again, that Christ's Institution only
" regards a supreme Pastor, in General, but
" not him at *Rome*, more than the Bishop
" of any other *See*, I answer, *First*, you must
" be pleased to let me know, what other
" Bishop, after *St. Peter's* Decease, was no-
" minated by the Church to succeed in his
" *Supremacy*. Which Dr. *Barrow* cannot
" pretend to do.

* Bellarm. l. 2. de Rom. Pontif. c. 12. est alligatum Romanæ urbi donec Successores Petri Romæ sedem retinent.

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" Secondly, If either *St. John*, or whom
 " else you please, as the Bishop of *Jeru-*
 " *salem* or *Antioch* were his first Successors
 " in that great Office: Yet 'tis evident, that
 " in the fourth and fifth Century *Rome*
 " was the principal See. If the Church
 " therefore was then govern'd by Christ's
 " Institution (I mean, if any Bishop in the
 " fourth and fifth Century had Jurisdiction
 " over all the rest) the Bishops of *Rome*
 " were Successors of *St. Peter's* Supremacy,
 " and were to remain so, till the Church
 " nominated and accepted of others for that
 " Employment, which it has not yet done.

" Thirdly, Either the Successor of *St. Pe-*
 " *ter's* last See was at his Death to succeed
 " also in his Supremacy, or not. If he was,
 " the Pope has the Right. For we do not
 " find in History, that *St. Peter* was Bishop
 " of any Place after *Rome*. If he was not,
 " and that the Church had then, and has
 " still the Liberty, after the Pope's De-
 " cease, to transfer the Supremacy to any
 " other See. So that the Bishop, for Ex-
 " ample, of *Paris* or *Eugubium* might be
 " his and *St. Peter's* Successor; then, at
 " least, it will follow, that the Bishop of
 " *Rome*

“ Rome is by * Divine Right the Head of
 “ the Church, and both does, and will in-
 “ herit St. Peter’s *Supremacy*, till the Su-
 “ preme Pastorship be by the Church’s Au-
 “ thority, removed to another See. Which,
 “ in Reality, has never yet been done, and,
 “ in all Appearance, never will.

“ *Fourthly*, Tho’ there be not yet seven
 “ hundred Years, since *William the Con-*
 “ *queror*, yet *his undoubted Successor has an*
 “ *unquestionable Right, both to the Crown*
 “ *and our Allegiance*; and, in as much as
 “ Government in general is of God’s Ap-
 “ pointment, by Divine Institution, nei-
 “ ther can his Title, or Prerogative be hurt
 “ by any real, or supposed Defect how
 “ great soever in the *Conqueror*. Let us
 “ then suppose *First*, that the Succession of
 “ St. Peter’s *Supremacy* belong’d originally
 “ to another See; and that it continued so
 “ two or three Centuries. *Secondly*, that

* That is, by Christ’s Institution, not because he is
 Bishop of Rome, but because he is the *Prelate* nomi-
 nated by the Church to succeed St. Peter in the Govern-
 ment of it: So an Earl is, by Divine Right, to be obey’d
 by his Children, not because he is an Earl, but be-
 cause they are his Children: That is, because he is a
 Parent.

“ the

“ the Bishops of *Rome*, in the fourth Cen-
 “ tury, by invading the Right of another
 “ See became *St. Peter's* Successors. Both
 “ these Suppositions are shamefully false.
 “ Yet, if true, they could no more hinder
 “ *Clement XI.* from being actually Head of
 “ the Church, than a Defect in the *Con-*
 “ *queror* could Prejudice the Title of the
 “ present King.

“ VI. To demonstrate then the Pope's
 “ Supremacy, three Things only are requi-
 “ site, *First*, the Supremacy of *St. Peter*,
 “ *Secondly*, that this, according to *Christ's*
 “ Institution, was not Personal, but ought
 “ to be derived to his Successors for ever.
 “ *Thirdly*, that the Bishop of *Rome*, is the
 “ Person nominated by the Church to suc-
 “ ceed him in this Office. As for the other
 “ Suppositions, which *Dr. Barrow* is pleased
 “ to make for us, *First*, that *St. Peter* was
 “ Bishop of *Rome*, *Secondly*, that he con-
 “ tinued so till his Death; tho' they be
 “ very true, yet we do not want them in
 “ this Question. Nay, tho' *St. Peter* had
 “ never been at *Rome* and so could not be
 “ succeeded in the *Episcopacy*, which he
 “ never had, yet in his Jurisdiction over
 “ the whole Church, the Pope would still
 “ be

"be his undoubted Successor." Thus this able Controvertist. To say that *Archi.* does not understand the Question is to tax him with Ignorance; to charge him with wilfully perplexing the Question is an Imputation of a low and mean Piece of Cunning. The *Moral* is, that we may observe in all Humility, that the great and learned are capable of taking Steps, which would be counted Mistakes in lower Capacities.

ARCHI. I have had a good deal of Patience with *Tim.* But to come back to the Point after your Ramble, *If the Popes* ^{Pres. P.} *were originally mere Bishops, upon the Level with other Bishops; if they had no Power, but what was common to them with all other Bishops; by what Means could they thus exalt themselves above their Collegues, nay, above all that is called God.*

TIM. Now, if this is not begging the Question, it is a home thrust. If the Archbishops of *Canterbury* (supposing a valid Ordination) are mere Bishops, upon the Level with other Bishops; if they have no Power, but what is common to them with all other Bishops; by what Means can they thus exalt themselves above their Collegues? What Insolence to pretend a Jurisdiction
over

over their *Suffragans*. G—b—w—y all Metropolitans, Archbishops, Primates, &c. But, to answer seriously, if the Sky should fall, we should catch Larks. Tho' there have been very wicked Popes, as *Bellarmino* grants, yet, as I have heard of no one, who has exalted himself *above all that is called God*; I would not make that Instance in the Archbishops of *Canterbury*. But if *Archi*. produce any such miscreant Pope, *Tim*. says *Anathema* to him, and gives him up for *wicked*, nay, *abandonedly wicked*, and believes all Catholics wheresoever will subscribe to it. Is not this fair and square *Archi*?

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ARCHI. What could induce their Colleagues, and with them the greater Part of the Christian World, to acknowledge an unheard of Power, and submit to a Yoke of all others the most tyrannical? For an Answer to these Questions I refer the Reader to the following History:.....Which is opening a School of the most refined Policy, that ever was known or practised upon Earth.

TIM. Take care, *Archi*. you plead strongly now for the Authority you seek to pull down; and you will persuade Protestants, that the Pope has more Right, than
you

you are willing to grant. The Consent of Bishops has ever been of great Weight. That Power is real, not imaginary, which is own'd by the Masters and Teachers of the Church, That is a Divine Institution, which all the Bishops acknowledge to be such. Other Protestants would not so readily have granted, that the Bishops, that is in Reality, the Church, whom they represent, whether in Council, or out of it, the Body of Bishops, to whom the Promise of being *led into all Truth* was made, had own'd the Pope's Supremacy with the major Part of the Christian World. If they are yielded up, as owning a Supremacy of Divine Institution, to call it a Yoke of all others the most Tyrannical, is to impute Tyranny to the Divine Author of this Government. No coming off *Archi*, unless the Church fail, unless the promised Assistance of the Holy Ghost cease, and the Gates of Hell prevail by allowing an Error of this Consequence in the collective Body of Bishops. This Consent of Bishops and the major Part of the Christian World, who have followed their Shepherds and the Vicars of *Christ*, as in Duty they ought, this Consent, I say, owned by you

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will

will bear hard against you and any slender Coadjutor in your History, whatever Policy you may bring in to give a Gloss to this decisive Consent of the Pastors of the Church. But this same School of Policy is really a merry Piece of Humour. However, bold you are in saying, it was the most refined, that ever was known, or practised upon Earth, after what *Europe* has seen in these latter Years. But you have Friends to stand between you and Danger. This School of Policy will add another Professorship to your Titles and grace your Frontispice. If these Papal Politicks are so exquisite, they cannot come at a better Time, when foreign Politicians are run adrift, and the Closets of foreign Princes seem to be in a Maze, all at their Wit's end, whether to chuse Peace or War; how to raise Money or to do without it. I instance Politicians Abroad, because it would be a Reflection on a staunch Protestant Ministry, to think, they either could, or would learn any thing from that Quarter.

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ARCHI. *In this respect we must own the Popes' to have been, generally speaking, Men of extraordinary Talents, the ablest Politicians we read of in History, Statesmen fit to govern*
the

the World and equal to the vast Dominion they grasped at ; a Dominion over the Minds, as well as the Bodies, and Estates of Mankind.

TIM. Good Lord ! this is terrible.

ARCHI. *A Dominion of all that ever were framed the most wide and extensive, as knowing no other Bounds but those of the Earth, and not even those.*

TIM. Hold, hold, good Professor of Rhetoric !

ARCHI. *Since these mighty Princes claim to themselves all Power in Heaven, as well as in Earth, all Power over the Living and the Dead,*

TIM. Enter Thunder, Raw-Head and Bloody Bones ! Give me time to breathe. If you could make out these mighty Things for the Pope, his *Historiographer* would deserve more than he can gather by Subscriptions ; then to compleat all, you might add the *Power over the things that are not*, as well as those *that are* ; but, because you say, he has exalted himself *above all that is called God* ; the whole should be crowned with Power over all things possible and impossible. After all, *Bellarmino* no where pretends, that his Holiness has Spiritual or Temporal Jurisdiction over the King of

Morocco, or the *Sultan*, and the true *Muslimen*; and, by what Histories are extant, it does not appear, that he ever excommunicated the *Great Mogul*, or the *Cham* of *Tartary*. The Roman Catholic Princes, most of them related to his Majesty, know nothing of this surprising Extent of Power. How could you alarm honest and well-meaning Protestants with Fears of being served with Ejectments by this terrible *Landlord-would-be*, as you represent him?

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ARCHI. What I am about to say, shews, that they must be equal to the Dominion they aim'd at. *To Establish the Spiritual Part of this wondrous Authority upon the Gospel of Christ, WHICH CONTRADICTS IT IN EVERY LINE, was an Undertaking of no little Difficulty, and that required no common Skill; to establish the Temporal Dominion without a Fleet, without an Army; to subject to it, not only ignorant and superstitious Multitudes, but Kings themselves; nay, and to prevail with them to employ both their Arms and Interest in promoting a Power evidently derogatory and inconsistent with their own, was a Work not to be accomplished, but by Men of superior Talents.*

TIM.

TIM. Well, you are grown good Company again, and begin to be merry. Till now I never knew, that *Abraham* begat *Isaac*, and are there not twelve Hours in the Day were express and clear against the Supremacy. The Popes were certainly great Men, to purchase their temporal Dominion without Fleet or Army. But I suppose, *Archi.* this is understood to have happen'd, before they had Gallies at *Civita Vecchia*, or Body Guards, and at least half a Year before *Castel Angelo* was regularly fortified.

ARCHI. Thou art but slow, *Tim.* I will however tell thee, how the whole thing happen'd. Two things concurr'd to facilitate, in some Degree, the establishing the one and the other, viz. the profound Ignorance of the Times and the matchless Cunning of the Persons employ'd by the Popes, as their *Emissaries and Agents.*

TIM. This is worth hearing, I am all Attention.

ARCHI. And first I ground my self on Holy Writ thus. *It was in the Night while Men slept,* whilst the Earth was overspread with the Darkest Night of Ignorance, that the Enemy came and sowed his Tares.

TIM.

TIM. I take your Meaning. A longer Night than that in *Plautus's Amphitruo*. It was dark Moon, and not a Star twinkled. The Bishops, not aware of Mischief, were gone to Bed and had lain a long time; the Priest-hood slumbering between Sheets or Blankets, perhaps both (History is not positive) had lost their Books, or if they had any left, as you seem to hint, understood very little of them; many a good Priest and Layman had dosed away to another World during this dismal, dark, tedious Night; a Cup of *Lethe* or perhaps, and not unlikely, a Draught of better Liquor had deaden'd the Memory of others. When Morning drew on, a huge Racket and Clutter was heard in the Streets; the Neighbourhood started out of their Beds and came in a Fright to their Doors. The Morning was very hazy, as I should have observed to you; after they had yawned, gaped and rubbed their Eyes, no wonder, at the end of such an unmerciful Nap, who should they see in a doubtful glimmering Light, but the Pope, and his Myrmidons that had sallied out with some Clergy, but chiefly your *Monks*, Persons most zealously attached to his Interest; they had been up for Matins, and,

and, as *Archi*. tells the Story, for Mischief besides. Well Sir! The Pope on his War-Horse, (a special Nag) and thus attended, proclaims his Stile and says to Bishops and Princes in a loud Voice, *I am your Lord and Sovereign*; they not very well awake yet, and for fear of a worse thing happening in the Condition they were in, answer'd, *We are your Men*. The Air immediately rung with Huzza's, poor People tore their Throats with Acclamations; and, not to dwell on too many Particulars, this Revolution was brought about in this manner. You are not the first Protestant, that has suborned a Sleeping Evidence, where the Case was desperate. You remember that remarkable Passage in the Gospel against Supremacy (*every Line, you say, contradicts it*) where the Chief of the Priests being informed of the Resurrection of our Saviour called a Council of the Elders and gave the Soldiers a good deal of Money, (equivalent to a large Subscription) to publish, that the Disciples of our Lord had stolen away his Body, while they slept. There cannot be a better Witness to a Fact, than a Person that was asleep, when it happen'd. This is a *Nostrum*, it serves all Occasions,
 dispatches

dispatches all Difficulties, sets aside all Articles of Faith. *Sir, it was very dark, the World nodded, no Body minded, when, or how this Article came in, tho' it is of old standing.* I refer you to several Protestant Authors, who have made use of this Opiate Method with uncommon Success.

*Pref. p.
xi.*

ARCHI. To be serious, *in the beginning of the Seventh Century; that is, in the Year 606. Pope Boniface III. a Man of Great Address, having craftily insinuated himself into the Favour of Phocas, obtain'd of that Traitor and Murderer the famous, Rescript settling the Supremacy of the See of Rome in Opposition to the Claim of the Patriarch of Constantinople.*

TIM. Did not I say, that it was early in the Morning, when the Bishops and the greater Part of the Christian World were surpris'd into a Belief of the *Supremacy*. I will not tell you, you are mistaken, but I am sure your Friend *Calvin of Geneva* is very much so. The *Supremacy* was not claimed by the Patriarchs of *Constantinople*; they only pretended to the Title of *Oecumenical*, which, in the Sense it was understood in by *St. Gregory the Great*, was a sacrilegious Title, and could not belong to any Bishop on Earth,
tho'

tho' in the Sense given it by *John of Constantinople*, Surnamed the *Faster*, *Anastasius of Antioch*, *Mauritius* the Emperor, and several *Greeks*, it had an innocent Meaning, and only signified, that the Bishop of *Constantinople* was the first Patriarch of the East. Had the Patriarch of *Constantinople* pretended to an universal Jurisdiction over the Church, which was never done; had he pretended that he was the only Bishop, and that all others were his Deputies; the first of these Pretensions would have been to a Jurisdiction belonging only the Successor of *St. Peter*; the second, to the Authority of *Jesus Christ*, who is the only Bishop in that Sense, and whose Deputies and Vicars all other Bishops are.

ARCHI. Surely you will not refuse Venerable *Bede* an unexceptionable Author, who wrote about a Century after *Phocas*, and gives this Account of *Phocas's Rescript*, and *Anastasius Bibliothecarius*, who is followed by all *Latin* Chroniclers.

TIM. It is not handsome to offer *Anastasius* as an Evidence, after you have given him such a scandalous Character, *Archi*. this is but a Trifle, which ought to make a Man of your Size in Literature ashamed. It is

H

not

not an Objection, but a Mistake ; I have the greatest Respect for Venerable *Bede*, whose Book *De sex ætatibus mundi*, is cited in this Debate ; but I cannot depart so far from Truth, and all the Monuments of Church History, as not to say, that the Venerable Author was deceived in making use of the word *First* instead of *Oecumenical*. Of this Cardinal *Perron* gives two certain and incontestable Proofs in his Reply to the Answer of *James I.* King of *Great-Britain*. * *St. Gregory* the Great, the only Author of that Age that has written about the *Contest* between the Sees of *Rome* and *Constantinople*, himself a contending Party, is a sufficient Evidence, that the Difference was about the Title *Oecumenical*, and not about the *Supremacy*, which *St. Gregory* says, the *Emperor* and this very *Cyriacus* (against whom *Phocas* gave the Cause) professed and owned. *As to what they write* (says he) *concerning the Church of Constantinople, who doubts but it is subject to the See Apostolic, † which both*

* Du Perron Reply ch. 34. Pag. 225.

† S. Greg lib. 7. Ep. 63. Vet. Ed. Nam de Constantinopolitana Ecclesia quod dicunt, quis eam dabitet sedi Apostolicæ esse subjectam ? Quod & piissimus Dominus Imperator & Frater noster ejusdem civitatis Episcopus assidue profitentur.

our most Religious Lord the Emperor; and our Brother the Bishop of that City constantly own. As *Constantinople* was not subject to the Pope, as Metropolitan, or Patriarch, it follows evidently, it was only subject to him, as Head of the Church. *Archi.* or rather *Calvin* must be then mistaken, when he says, that the Supremacy was settled by *Phocas* in Opposition to the Claim of *Cyriacus*, who not only did not claim, nor oppose, but constantly did profess the Supremacy. This is the first and evident Proof; the second is no less convincing. The Patriarchs of *Constantinople* have always kept to the Second Rank, and constantly allowed the first Place to the Bishop of *Rome*. Here all the Adversaries of the Supremacy are defied by the *Cardinal* to produce one Monument of Antiquity, wherein the Church of *Constantinople* takes the Stile of Chief of all Churches. On the other Side, it may be made to appear by the concurrent Testimonies of all Antiquity, that the Church of *Constantinople* never affected any Place, but the second, and always gave the first to the Bishop of *Rome*. That this Debate was about the Word *Oecumenical*, and not the Supremacy, is granted by *Duaren* a great

Enemy of the Popes (*de Sacr. Eccl. Min. l. i. c. 10*) where he says, tho' he expresses himself oddly, that *Boniface III. with great Difficulty obtained of Phocas to be made Oecumenical and universal Bishop.* † *Phocas* forbid the Bishop of *Constantinople* the Title of *Oecumenical Patriarch*; but they continued that Stile after his Time, without pretending to an universal Jurisdiction over the Church. But if you dare trust a *Greek Schismatick*, and no Friend to *Rome*, give *Nilus* the Archbishop of *Theffalonica* leave to speak his Mind, and that of the *Greek Church*. Nor, says he, do we refuse Peace, as the *Latins* say, as challenging the Primacy to our selves, or not suffering the second Place after *Rome*; for we never disputed the Primacy with the *Roman Church*. ‡ And before *Nilus*, tho' the *Greeks*, after their Separation from the Church, were always very averse to the *Latins*, yet neither *Photius*, nor *Cerularius* ever directly attacked the Supremacy, or

† Vide du Perron, *ibid.*

‡ "Ουδὲ, ὅπως Λατῖνοι φασίν, ὡς ἀεὶ ἡμῖς πρῶτον ἀντι-
ποιήμενοι, οὐτε δεύτεροι τῆς Ρωμαίων ἀρχῆς ἀνιχόμεθα δεικνύσθαι,
ἀλλὰ διὰ τὸτο καὶ τῆς ἐκκλησίας ἀποσπασθῶμεν ὅτι γὰρ περὶ τῶν
πρωτείων ἡμῶν ἐβλήθησαν πᾶσι τῇ Ρωμαίων ἐκκλησίᾳ. Nil. de
Prim. Papæ l. 1. ..

pretended

pretended the *Supremacy*, as a Cause of Division, or disputed the first Place with the Bishop of *Rome*. We have not time to discuss this Point in its full Extent, but must refer you to the promised Dissertation, where the Pretensions of the Patriarchs of *Constantinople* will be fully examined. This suffices to shew, that whether the Pope be infallible, or not, the great Oracle of *Geneva* is certainly mistaken. *Archi*. however is a Man of Mettle, who dares to follow him in his *Anachronisms* and Errors, for which *Calvin* is famous and ridiculous. But it may be thought an Honour to blunder with so great a Leader, Before the other Volumes come out, pitch upon another Date of *Supremacy*; and I think, in Conscience, you should give it *Gratis* to the Subscribers by way of *Appendix*, or *Erratum*. It seems very odd to *Tim*. that *Phocas* should pass Sentence on a Point not contested by the Parties; that he should establish a *Supremacy* acknowledged by *Justinian* * and, unluckily for *Archi*, decreed, seventy Years before *Phocas*, pursuant,

* Θεσιζομεν κατὰ τοῦς αὐτῶν ἔρους τὸν ἀγιώτατον τῆς
 πρεσβυτέρας Ρώμης πάπαν πρῶτον εἶναι πάντων τῶν ἐπισκῶν. Justin.
 Novel. 131.

that

that Emperor says, to the Definitions of the four General Councils, a Supremacy owned by *Justinian* in the Law directed to the Bishop of *Constantinople*, wherein he declares the Pope, * must be referr'd to, as being the Head of all the most holy Bishops of God, and where, by the Bye, the Title of *Oecumenical* is first given to the Patriarch of *Constantinople*; a Supremacy and Dignity of Priesthood above all, says *Valentinian III.* to *Theodosius II.* one hundred and forty Years before *Phocas*, which was allowed by Antiquity to the Pope †. Whence it appears that the Supremacy was of old standing before *Valentinian*. This *Phocas*, with respect be it said of an Emperor, lagged strangely, and at last, came much too late to lay the Foundation of Supremacy. Had he come sooner, the Mistake, tho' perhaps more tolerable, would still have been, a Mistake, as little of an Objection as it is now, and as little to the Purpose.

* Οὕτως γὰρ ἀνέχμεθα τι τῶν εἰς ἐκκλησιαστικὴν ὁρῶντων καλᾶσθαι μὴ καὶ τῇ αὐτῇ ἀναφέρειν μακαριότητα ὡς κεφαλῇ ὅσων πάντων τῷ Θεῷ ἱερίων. Cod. Just. Tit. I. 7.

† Οἱ τὴν ἱερωσύνην κατὰ πάντων ἢ ἀρχαιότητος πάρεσχε. *Valentini, ad Theodos. in Epist. Præamb. ad Conc. Calched.* pag. 51. E. Labbe.

ARCHI. Yet, after all, the Supremacy ^{Pres. p.} granted by Phocas was but a Supremacy ^{xi.} of Order and Dignity; it gave no new Power to the Bishop of Rome.

TIM. This would not be so much out of the way, were there any Foundation for a Supremacy granted by Phocas. As Phocas had no Supremacy to give, the Pope could not receive any thing from that Side. This Supremacy being, as you taught in Philosophy, *de Subiecto non supponente*, is no Supremacy; no wonder of Course, it gave no new Power. But the Conceit pleased Jack and those, who chose to ramble after him. It is first supposed, then boldly asserted. This Method of arguing, however ingenious, is of little Service, unless to prove such Points, as that, which has long divided the Learned, the *Reality of a Man in the Moon*, by first supposing it with the accurate Author of the second Part of the famous Song called *Mad Tom*.

The Man in the Moon he drinks Claret,

Eats Powder'd Beef, Turnip and Carrot;

whence this just Illation is made; Ergo there is a Man in the Moon Q. E. D.

ARCHI.

ARCHI. I was going to tell thee, but thou art always in such violent Haste, Tim; that this slender Supremacy granted by Phocas did not content the Popes.

TIM. Who can wonder —

ARCHI. Give me leave not to be interrupted. Upon this the Successors of Boniface thirsting after Power, and scorning to hold their Dignity by so precarious a Tenure as the Emperor's Pleasure, which might hereafter revoke the Decision of Phocas, and give the Precedency in Rank to Constantinople, began to disown the Favour, which they had received, to set up for themselves, and to claim the Supremacy as inherent, by Divine Right, in their See, and derived from St. Peter as Chief of all the Apostles and Head of the Church.

Prof. p.
xi.

TIM. We seem to be very near agreed, that Phocas added nothing to the Prerogative of the See Apostolic. I am not surprised, that the Popes should be so indifferent to a Favour, as you call it, by which they had received nothing, supposing, not granting this same Story of Phocas, as it is dished up by Calvin. This I will however say for Phocas, that he acted like a Christian Prince, when he curbed

curbed the Ambition of his Patriarch, and seconded the chief Bishop. *Cyriacus* took it much in Dudgeon, fell sick, and died of Displeasure this very memorable Year 606. Your Mistakes about Inherency, Inseparability and Entail have been already shewn. You may consult Dr. *Hawarden* at your Leisure. The Supremacy is, in a word, inherent in, inseparable from, and entailed upon the Successor of *St. Peter* by the Institution of Christ. But that the Successors of *St. Peter* only began to set up for themselves, and to claim the Supremacy after that time, betrays the greatest Ignorance of Church-History, or something less excusable. *St. Gregory* the Great was in such haste, that he did not wait for *Phocas*, but set up for the Supremacy of *St. Peter*, as it appears in his Letter to the Emperor *Mauritius* *. *It is evident to all, that know the Gospel, that the care of the whole Church was by the Voice of our Lord committed and intrusted to the*

* Cunctis ergo Evangelium scientibus liquet, quod voce Dominicâ, Sancto & omnium Apostolorum Petro principi Apostolo totius ecclesiæ cura commissa est; ipsi quippe dicitur *Petro, Amas me. Pasce Oves meas* ipsi dicitur: *Tu es Petrus, & super hanc Petram ædificabo ecclesiam meam*. S. Greg. M. l. 4. Ep 32. Ed. Vet.

Apostle St. Peter Prince of the Apostles. For to him it is said, Peter, lovest thou me? Feed my Sheep; To him it is said, thou art Peter, and upon this Rock will I build my Church. Ecce cura ei totius Ecclesiæ & Principatus committitur; Behold the Care and Supremacy of the whole Church is given to him. Here it appears, that the Patent, Feed my Sheep, is of an older Date, than Phocas's Rescript. This great Saint also set up for himself, and, as we have seen in his Letter to John of Syracuse, asserts the Supremacy of the See Apostolic, and brings in as Vouchers, the Emperor and the Patriarch of Constantinople. As to what they write (the Words may be repeated without Offence) concerning the Church of Constantinople, Who doubts but it is subject to the See Apostolic, which both our most Religious Emperor and our Brother the Bishop of that City constantly own. Hence we may gather, that St. Gregory the Great, the Emperor Mauritiuſ, and the Patriarch Cyriacus on one side, and Archi. on the other, are of a different Religion; the former believing the Supremacy, which you are attempting to pull down, Numberless Instances are in the Works of this Holy Doctor, where he maintains the Supremacy of the Successors of St. Peter. I shall

shall content my self, and, I hope, *Archi.* with one Quotation more; *As to what he* (the *Byzacene* Primate in *Africa*) *says, that he is subject to the See Apostolic. Where a Bishop commits a Fault, I know not, what Bishop is not subject to it* †. This will be deduced more at large in a proper Place from *St. Gregory* and many Holy Popes, General Councils, the Greek and Latin Fathers; in a word, from the Torrent and unanimous Consent of Antiquity; and it shall be made to appear, that it is false the Successors of *Boniface* were the first, that claimed the Supremacy, as vested by Divine Right in the Successors of *St. Peter*.

ARCHI. *The old Foundation was no ways* *Pref. p. xii.*
proportioned to the immense Superstructure,
which they now began to design, since they could
claim very little Power, if any at all, in vir-
tue of the Emperor's Grant..... Yet I do not
believe, that they designed at first to run those
lengths, or carry the Papal Prerogative to
that height they afterwards did.

† Quod se dicit (Primas Byzacenus) Sedi Apostolicæ subjeci: si quā culpa in Episcopis invenitur nescio, quis ei Episcopus subjectus non sit. S. Greg. 17. Ep. 65 Ed. Vet.

TIM. Now we have it at last, that *Phocas* gave very *little Power, if any at all*. *Phocas* having no Spiritual Power, how should he bestow it upon the Popes? Tho' *Archi.* should be in the Right, he cannot avoid being suspected of unsound Principles by saying, that *little Power, if any at all*, could be claimed in *virtue* of the Emperor's Grant. This cannot please where, by the standing and received Maxims, Spiritual Jurisdiction is derived from the Crown. You might have spoken more cautiously. But there is something very solemn in this last Speech, which may be taken for the Saying of an Oracle, and well deserves explaining. You say, they began to design an immense Superstructure; we will suppose for the Present, that you believe what you say. Not long after, you express yourself in this mysterious Manner. *Yet I* do not believe they designed at first to run those lengths, or to carry the Papal Prerogative to that height. At first, to be free with you, I judged, that these same Popes designed and did not design an immense Superstructure, since they began to design, you say, and you believe, they did not design at first. While I was musing on this oraculous Text, lo ! Light flashed out of Darkness, and a meaning Distinction

inction appeared in the very Words, obvious enough, but which had long escaped me. The Design, not to carry the Papal Prerogative to the extravagant Height they afterwards did, is altogether consistent with the Design of an *immense Superstructure*, which is shewn thus: They began to design an immense Superstructure, that is, *immensely broad*; not *immensely long*; you say, they did not design, *to run such lengths*, at least, *at first*; not *immensely high*, as not designing *to carry the Papal Prerogative to that extravagant height*, &c. Excuse *Tim.* if he is dull; 'tis without Design; if he has not done Justice to this important Passage, he begs Pardon, and will be glad of better Comments on a Text, which at first seem'd a little intricate.

ARCHI. 'Tis very little to the Purpose, to me, or my Credit, whether *Tim.* takes my Meaning or not. I shew in my History, that from little low Beginnings they aspired to the greatest Power, and of Vassals became Lords Paramount in the *latter end of the seventh Century*. They were then vested with the Plenitude of all Power both *Spiri-* Pref. p. xiii.
tual and Temporal, above Councils, and uncontroll'd by their Canons and by divine Sanction impower'd to enact, establish, abrogate, suspend

*pend all Ecclesiastical Laws and Constitutions
..... boasting a Power of setting up Kings
and pulling them down at Pleasure, Absolving
their Subjects from Allegiance.....*

TIM. Whilst the Professor of *Rhetoric* is hurried away in a Fit of Eloquence, the Master of History rambles from Truth. The Patent given to *St. Peter* has Bounds, which School Opinions, and no Authority on Earth can either enlarge or restrain. If the Pope exceed the Terms of his Commission, 'tis his Fault; and no Defect in the Commission. Kings, who abuse their Power, are no Argument against Sovereignty. To be impeccable is not inherent in Spiritual or Temporal Powers, as may be proved from the Annals of the Church, and of that *Reformation*, which came to mend Matters. The Commission given to *St. Peter*, *Feed my Lambs*; *Feed my Sheep* implies a great Duty, no Extravagancy of Power, no Pride, no Tyranny, no lawless Sway. *St. Peter*, who received, and understood his Commission, was a perfect Model of a good Shepherd. He lays it down as a Rule for Ecclesiastical Pastors not to Lord it over their Subjects *ὡς κατακυριεύοντες τῶν κληρῶν*, but to behave with the Tenderness and Affection of a Parent. An
Office

Office and Jurisdiction appointed by Divine Authority for the Benefit, Preservation and Perpetuity of the Church admits no Terms inconsistent with that End. Princes are secure in their Thrones, Subjects in their Properties; and 'tis well known, that Catholics, without departing from the Respect due to the Holy See; have maintained their Sovereigns Rights with becoming Zeal, tho' they believed the Pope's Spiritual Supremacy. Whatever Abuses may happen, our Blessed Lord has not left his Church, which he modelled in the most perfect Manner, unprovided of a Remedy.

ARCHI. *I am well apprised of the Reception a Work of this Nature must meet with, and the Treatment its Author must expect at home and abroad from Popish Zealots.* *Pres. p. xiv.*

TIM. Be of good heart *Archi*. The Work, tho' you might design some Mischief, will be judged very harmless abroad, and makes very little Noise at home. All the Honour you can expect, is a small Tract about the *Supremacy*; and perhaps a Table of *Errata's* to be bound up with your History. This last, 'tis thought, will add a great deal more to the Bulk of your Volumes, than to your Credit. There will be nothing new

new in this Dissertation, nothing but old Monuments and Records of Antiquity, prior to *Phocas's* Rescript. If *Tim.* be allowed to prophecy, the Ignorant and Unlearned among the Protestants may perhaps be pleased with the Performance; impartial Men will judge from the Preface, that Misrepresentation and Calumnly cost you very little; the Learned will find old, Thread-bare, refuted Impostures brought upon the Stage to revive their Shame, who first broached them, and theirs, who offer them again to Sale; the Subscribers will remember, with Pleasure, the Pieces they have laid out for the No-Support of the Protestant Cause, but the temporal Encouragement of a sincere *Profelyte* of the *modern Cut*; the *Roman Catholics* will continue to believe in God, and what he has been pleased to reveal to his Church, which her Founder Jesus Christ has promised to preserve from Error.

Pref. p.
xvi.

ARCHI. *What I have forfeited by adhering to Truth most of the Roman Catholics in England, well know; and I am very confident none of them can say, that I have ever yet reaped, or sought to reap the least Temporal Benefit by it.*

TIM.

TIM. Our travelling Doctors never pretend to any thing, but our Advantage and the Cure of all Distempers, without any regard to Interest, having, most of them, good landed Estates, which pay no Taxes to the Government. Upon your Inquiry amongst your Friends, I find, that very few *Roman Catholics* know you; what you lost in this World, by leaving your Religion and the Body you belong'd to, no Body knows. Red Hats, Church Preferments, Bishopricks are seldom bestow'd on that Body. Besides, you have made a *Vow* not to accept any Church Dignity. To make an End, your Friends have very diligently look'd over the Inventory of your Goods, and find nothing missing but *Conscience*, a Trifle in this fashionable Age, and easily made good by Subscriptions, or a Place of Profit.

TO

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THE

THE
APPENDIX

Referr'd to Page 34. of the DIALOGUE.

THIS Appendix was thought proper to be added about a Matter; which Mr. B—— has chosen not to put in the clearest Light. Tho' it is not at all necessary, *Infallibility* being out of the Question; yet it is very fitting to give the Reader this Opportunity of observing with what Ease and Facility the learned Author crouds several Mistakes into a narrow Compass.

Altho' *Honorius* favour'd the *Monothelits*, their Cause had not then been examin'd and decided by the Church; and consequently they were no *separate Sect*. *John XXII.* who maintain'd and propagated by himself and others his own private Opinion upon a Question not then determin'd by the Church, an Opinion, which he retracted upon his Death-bed (*Labbe. Tom. xi. p. 1629.*) cannot lie under any Censure of *Herefy*. And I believe it never came into any Man's Head to think, that the Pope's private Opinion cannot be a Mistake.

THE

F

To

To come to the Point, which he has so affectedly misrepresented—No Pope has ever declared, as an *Article of Faith*, that the *Franciscans* have no Property in Common

Vide *Pref.*
p. viii, ix.
and the
marginal
Notes,
ibid.

—There never was any Dispute, whether they had any Property in private; such Property being, as Mr. B— well knows, being inconsistent with and abdicated by the Solemn of *Poverty*, which they take—

John XXII. is so far from cursing *Nicolas*, that the former endeavours to shew, that he agrees with the latter; and says in *extravaganti Quia quorundam*, that the Separability of *Use* and *Property* in things, which are destroy'd by the *Use*, is not a Point, wherein Faith is concern'd. To this Day Opinions are divided, tho' the Doctrine of the *Franciscans* is more generally received, and their laudable Opinion, relating to their *Poverty*, is deservedly commended.—As Pope *John* owns this contested Point not to belong to Faith, it must be some other Opinion, which he calls *Heretical*; and no Cause can be pleaded to recur to that wooden *ultima ratio* the *Fagot*, where Revelation is not engaged. Without entering into the Question of *Infallibility*, I will venture to say for the greatest Assertors of it, that they never pretended, that any Pope could determine the Merits of *March* preferably to *October*. Beer, at least, in Virtue of the

Patent to feed the Flock given to St. Peter. The Truth is, that John XXII. was not upon good Terms with the venerable Order of St. Francis; but then he was too learned a Man, and understood Religion too well, to put on the Fool's Cap lent him by this ingenious Historian——To say, that our Blessed Saviour had no Property even in common with his Disciples, is contrary to Scripture; and this was condemn'd as Heretical by John XXII.——Nicolas III. does not assert, that our Blessed Lord never had any Property in common with his Disciples, but says, that, as a common Master, he recommended and gave Examples of that Poverty, which renounces all Property whatever, and is peculiar to the Franciscans; and of the other Poverty profess'd by all Religious Orders besides, who enjoy Property in common. Here is no Contradiction in Point of Faith between the two Popes. Neither does Nicolas propose, as an Article of Faith, that the former Poverty is holy and meritorious; nor does John directly impugn him; but his chief Aim in *extravaganti. Ad conditorem* is to abdicate that Property in things destroy'd by Use among the Franciscans, which Property, Nicolas said, was in the Holy See, and which John might resign at Pleasure; tho' it has been since resumed very commendably

mendably by his Successors. But *Infallibility* must be lugg'd in by Head and Shoulders to no Purpose.

This is Mr. B——'s *Achilles*. He smiles at the Word, and thinks there is an Argument in the Sound of it; and, to make us Sport, in comes *John XXII.* fighting it manfully against those, who (to be sure, very saucily) pleaded seven whole *Infallibilities* against his single one. This was very great Odds, particularly, since History informs us, that this same Pope *John* was a very diminutive little Man. However he replied gallantly, *that they were mistaken, since it might be proved by innumerable Instances, that what had been decreed wrong or amiss by one Pope or Council could be rectified and amended by another.* This Answer silenced them, says our Historian: And well it might; I am only surprized, that the Word *Infallibility* has ever since been heard of. I must own, I wonder what poor *Infallibility* has to do here; certainly it was never before placed amongst so many Blunders lying in whole Heaps. But it would have been kind in Mr. B—— to point out this Historian, and to let us know, whether *John* spoke of Decrees in Points of Faith, upon which the Judgment of the Church is irreformable, or temporary Laws, which may be alter'd, as the Nature of Things shall require.

To

Pref. ibid.

To compleat the Farce; Pope John, losing all Patience, order'd all to be burnt alive, *Pres. ibid.* who did not receive his Constitution; which was done accordingly; and many of those unhappy Wretches chose rather to expire in the Flames than to yield. — Would not any one think, that those unhappy Wretches suffer'd merely for holding, that the Friars had no Property in common? This seems to be the Author's Meaning; 'tis however what he has not proved, and never will; nor can he bring one single Instance to that Effect. It happens luckily towards clearing this Point, that *Nicolaus Eymericus* the Inquisitor cited by Mr. B. — (*Direct. Inquis. p. 2. q. 51.* but by *Spondan ad An. 1322. q. 11.*) sums up fifty five Articles, many of them gross Heresies, for which these unhappy Persons were condemn'd; who, forgetting the Obedience due to the Church and their Superiors, fell into Schism and Heresy. That Pope John order'd all to be burnt alive, who did not receive his Constitution seems to be a Point of News; Ecclesiastical Judges give no such Orders, nor pass such Sentences; and for this I appeal to Mr. B. — as Counsellor of the Inquisition at *Macerata*. — If any further Satisfaction be desired, consult *Wadding* in his accurate Annals *ad An. 1322.* and the following Years.

